

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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For the Christian Secretary.

Thoughts suggested by a resolution of the N. Haven Association.

Continued.

Having considered that fashionable extravagance is an evil affecting all classes and professions of persons, I come now to consider the second proposition, namely, that this evil is capable of a sufficient and practicable remedy.—Doubtless some will be ready to say, we have always known fashionable extravagance to be an evil, but we think you may as well undertake to change the courses of the winds to your pleasure, and control the irregularities of the clouds, as to dress all persons with a becoming uniformity and simplicity, and have all things appropriated to a godly use. We would have such persons consider the following things, namely, first, whether God's holy law does not require the abolition of such an evil; second, whether we have not the same reason to believe this requirement will be fulfilled, that we have for the accomplishment of any other benevolent purposes of God.

First, whether God's holy law does not require the abolition of such an evil. It is a truth that which there is no room for controversy, that a holy God requires holiness in his creatures. Every moral evil is entirely repugnant to his nature and his word. "Be ye holy as I am holy," is a command that admits of no evasion. It requires not only the exercise of our spirit in spiritual worship, but equally the consecration of our substance to the honor of God. But a small part of the duty of loving God with all the soul can be performed by mere spiritual worship. As faith without works is dead, so is loving God with all the soul useless unless there is a personal consecration of all we have to the service of God.

If the law of God requires that we should give one dollar to support the cause of God, it equally requires all we possess. If one dollar for preaching on the best possible religious object is required, while any part of what we possess is not required in the service of God, then God does not require to be loved with all the heart. "For where the treasure is, there will the heart be also." And that part of the treasure which is not occupied in the service of God will retain some part of the interests of the soul. A prudent use of our substance, which is opposed to extravagance, is as much our duty as to pray or give alms. If we may make an imprudent use of any part of our substance, we may do the same with the whole.—Consequently we may shut up the bowels of our compassion towards a brother, but who will suppose that the love of God will dwell in us. Enough therefore we trust has been said to show that the law of God requires the abolition of this evil.

Second, we have the same reason to believe that this evil will be abolished, that we have that any other evil which is obnoxious to the law of God. The same power is pledged for the abolition of this evil as for the conversion of a soul to God. Nor is the former a more difficult case than the latter. However strong the love of extravagance may be, it is not stronger than the opposition of the natural mind to God. To effect the conversion of a sinner we present gospel motives, with the confidence that God will give success. In the case we are speaking of, we have equal ground to expect success.

The power of God may always be drawn upon with confidence, for the abolition of any moral evil. We pray for the conversion of heathen nations, and stretch out our frail hands and exert our influence to accomplish the object of our prayers. There is nothing more difficult to be encountered in the conversion of men from fashionable extravagance. If ever the time comes when men shall serve God unreservedly, extravagance, intemperance and luxury will be done away. But even if the time should never arrive when holiness to the Lord shall be inscribed upon all things, and the Kingdom of God should never come upon earth as in Heaven, still we are to labor and pray for these things.

Again, we have reason to believe there is a practicable remedy for the evil we are speaking of, not only from the late wonderful improvement in physics, but also from the surprising advancement of religious knowledge within the last twenty years. Who would then have believed that the greatest part of the children in the land would ever be brought under the influence of Sabbath schools? Yet no observing Christian can reasonably doubt that such will ere long be the fact. Who then indulged such sanguine hopes of the mighty operations of the Bible, Tract and Missionary Societies, as are now realized.

Little was it then so generally anticipated that such systematic measures would have been

taken to effect universal peace, and emancipate a long degraded nation from slavery. Nor is the temperance reformation unworthy a name in the catalogue of valuable efforts to which the mighty have applied the strong hand of moral power within the last twenty years. In short while God is upon his throne, it is but right and safe to wage war upon every moral evil. The strong holds of Satan can be and will be broken up. It is the peculiar felicity of our argument that every moral evil under God depends upon the will of men. This mighty evil is the creation of the will. It is only for the individual to say what garments he will wear, and what furniture and equipage he will use, and it will be done at his pleasure.—Extravagance and superfluity may be avoided as intemperance. Let a standard of simplicity and uniformity be adopted by Christians, and the evil will vanish as the mist before the sunbeams. Uniformity and simplicity will destroy this Pandora's box, that has been so long opened in the earth.

Here one or two objections may be started which I shall consider, first, there can be no standard fixed regulating these matters. People have a great variety of minds about what would be suitable for dress, furniture, &c.—There are so many gradations of circumstances, and so many varieties of time and place, and the habits and occupations are so diverse and multiplied, that no standard can be fixed.—Another objection is, if every thing superfluous and extravagant were laid aside, a way might thereby be opened for the world to relapse into barbarism and indolence. These two objections may now be briefly considered.

First, there can be no standard fixed which men will consent to. We shall admit at once the apparent difficulty of establishing any thing like a uniform standard in these things. But we shall admit it only in the same light that the foreign Missionary admits the difficulty of converting a heathen nation to embrace the principles and habits of Christianity. When we look at the degradation, ignorance and inordinate love of every vice that prevails in a benighted heathen nation, we might be constrained to exclaim, "can these dry bones live?" But it is not now a question with our enlightened Christian, whether the promotion of Christianity among the heathen is practicable. But is there any thing more insurmountable in establishing a standard regulating dress, furniture, &c. True it is, men have a great variety of taste and habits that are difficult to be brought into unison. But the same may be said of the evils, the gospel is designed to remedy. There is but one gospel. Every faithful preacher aims to have every person moulded into this gospel. He has a great work before him but as right and divine power are on his side he expects to succeed in his efforts. We have the same reason to expect success in this case. We can as well tell what kind of dress or furniture, and equipage a person ought to use in his particular employment or mode of life, as we can point out what should be his conduct or frame of mind in that particular employment and station in life.

We may not be able to ascertain a standard by a partial and hasty observation of things.—Nor can we expect difficulties to yield to a slight touch. It may require mature thought, vigorous effort and unremitting prayer. But these are no more than what are required in almost every good cause. With these we shall certainly succeed, because the difficulty we are encountering is a moral evil of extensive bearing, and the face of Jehovah is set against it. It must be crushed under the power of an irresistible hand. If the present generation will not be instrumental of destroying it some future one will be.

Further, a standard of dress, furniture, &c. is already fixed to a certain degree in the opinion of every person. The great difficulty is, it is a very erroneous standard. If there is no standard fixed concerning these things, why do we observe all that scrupulous and cautious regard as to what people wear, and as to the style of equipage and furniture? Why are fathers and mothers, sons and daughters so particular, if they think there is no standard preferable to another. The rich and the poor are by no means indifferent to these things, but they have a decided preference. They always manifest a choice. The pious and profane are both inclined to exercise their choice. One minister believes he ought to wear a garment of such a quality; another chooses a different quality.—The same may be said of the unbeliever, each has some standard; in some cases they may be similar, in others very dissimilar. Now the real objection to all is, not that there is no standard, but that the existing standards are bad. That they are bad, we trust will be seen from what has been said upon the first proposition. They are bad because they sometimes originate with the mere dandy and belle.—Sometimes they originate from one man's poverty, and another man's riches. Sometimes from one man's pride, and another man's avarice. Now if we were barbarous, and might gave right, then the rich man might glory in his riches, and the strong coerce the weak. Every man might then furnish himself according to his riches, pride and caprice. But the Gospel brings all into the bonds of a brotherhood. A rule of propriety and equality is to be observed. Bring the case into the limits of a family. Though the father does not dress the lad that works in the fallow ground as another that goes to school, yet he does not leave it at loose ends for each to do as he pleases, but furnishes each

according to their business and calling. The great Law-giver in Zion has left rules for all, concerning faith and practice. These rules ought to be published, and insisted on by his Church, the light of the world.

The Church is to fix a standard to which all nations are sooner or later to come. She is not to bow down to the beast, and receive her customs and laws from him. She is not to be governed by the fashion of this world which passeth away. If then it is true, that there is a standard, (though an erroneous one,) in relation to these things, it is easy to perceive that the same power by which this standard has obtained currency, is sufficient to establish another and better one. This power is public opinion. Our style of dress, furniture, &c. is altogether arbitrary. It depends upon the voluntary election of the people. If the people choose the simple style of the Scriptures, it will prevail. Public opinion, under God, can regulate this matter according to the principles of the Scriptures, as well as it could according to the loose and pernicious notions of the world.

Nor are we left without divine instructions regarding this subject. If the Bible is silent on this matter, then there are great and contagious moral evils in the world, for which the Bible has provided no remedy. But this is a conclusion to which no believer in divine revelation will come. We know there are some things treated of with positive directions in the Scriptures, while there are others mentioned incidentally, or known from the spirit and general bearing of Scripture doctrines.

This subject has a positive notice in the Scriptures. 1st Peter, iii. 3. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." The apostle is here prescribing some rule of dress and personal appearance to be observed by wives, and probably other females. He touches upon some of the particular evils of external adornment common in his day. 1st. Such a particular manner of dressing the hair, as evinced a mind given to pride or vanity. 2d. Wearing of gold.—Probably in wearing tinselled garments, necklaces, gold pins and rings: Timothy mentions pearls. It has been the custom of most savage nations to wear gold on their fingers, in their ears, and occasionally in their noses. 3d. Putting on of apparel. The apostle must have alluded to costly or gay apparel. For this seems to stand opposed to modest apparel, which is recommended in 1st Timothy, ii. 9.

"That women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array." In Isaiah, the third chapter, beginning with the 16th verse, we have a manifest display of God's displeasure against the daughters of Zion, on account of the evils we are speaking of. The pride of these people appeared in their gay and fashionable dress. It was such as excited attention and vainly elated the wearers.—"In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their curls and their round tires like the moon, the chains and the bracelets, and the mufflers, the bonnets and the ornaments of the legs, and the head bands, and the tablets, and the ear-rings, the rings and nose jewels, the changeable suits of apparel, and the mantles and the wimples, and the crisping pins, the glasses and the fine linen and the hoods and the veils." Although here are many articles enumerated which are inapplicable to modern females of our own region of country, yet that mode of dress which is not characterized by modesty and simplicity, is evidently recognized as displeasing to God. Sufficient is said to condemn what is commonly understood by fashionable and costly apparel. There are however some relics of ancient and rude ages enumerated above, attaching themselves to modern females. Here and there we observe some, professing devotion to Christ, wearing a ring on the finger, (and perhaps I might use the plural number, rings,) and sometimes ear-rings in the ears, with costly jewels suspended to a costly watch chain. I am not sufficiently acquainted with the ladies' wardrobe to know how far they are culpable for the changeable suits of apparel, mantles, fine linen, and hoods and veils. If ladies have such a variety of dresses as to gratify their changing fancies every day, or a number of times the same day, they are qualified to appreciate the texts cited. Or if they have any so rarely worn as to suffer useless decay, they can appreciate the sentiment of the apostle James, v. 2.

Again, the Lord distinctly condemns that person who shall show a preference to the person of fashionable dress above one of simple raiment. See James ii. 2, 3, 4. It is made evidently wrong and partial to give any higher respect to one with a gold ring and goodly apparel or gay clothing, than to one of modest and coarse attire. "If ye do ye commit sin," verse 9th.

Again, when Herod was smitten of God for his oration before the people, the manner of his appearance is described in an introductory way. The phrase "royal apparel," is brought into the description. The whole transaction was an ostentatious display on Herod's part, that God was displeased with him. Persons occupying high stations, as all professing godliness do, should be careful to avoid every thing that may exalt the creature to the disparagement of the Creator. One more citation from the Scriptures relative to dress may be sufficient. The case of the rich man has been hinted at already and is familiar to all. Perhaps no part

of his criminality is more conspicuously set forth than what is indicated by his purple and fine linen. The dress he wore indicated in that age of the world, that he enjoyed affluence and abundance, and lavished a part of it upon his own person, while it should have been bestowed for better purposes.

When the abundance of people is known by their costly array, or sumptuous fare, more than by clothing the poor, or feeding the hungry, and sustaining the pecuniary interests of the gospel, it is an evidence they are under the frown of Heaven. Some may say they can give largely to all charitable objects, and clothe themselves in costly array and fare sumptuously too. But when the ways of Zion do not mourn for want of pecuniary aid, it will do better to talk after this manner. When there is no need of any more Bibles and Tracts to be expended, no more missionaries to be supported, no more widows and orphans and slaves to be commiserated, then the evil we are speaking of will be more likely to become a virtue.

Another objection which I shall notice is, if every thing superfluous and extravagant were laid aside, the way might thereby be opened for the world to relapse into barbarism and indolence. It may be thought by some, if simplicity and convenience merely were consulted, a grand stimulus to action would not exist, which now operates powerfully in the minds of men. There are many perhaps who would be stupid and brutish, if the incentives which the love of extravagance produces were taken away. The expenses of men might be diminished one half. Consequently the necessity of labor would decrease in the same ratio. All that self respect which is based upon the love of pre-eminence in these things, would be swept away, and indolence and apathy take its place. As a great portion of our labor and study is to appear well in the view of others, this end would be abolished, and a carelessness about the opinions others should entertain of us would ensue.

A vast surplus of time would grow out of such a general system of retrenchment. This time would probably be occupied either in sordid indolence or in devising schemes of vice, and executing deeds of malevolence. After this manner we may conceive, that the objection to retrenchment would multiply arguments to a very great length. All this may seem very plausible and what we should expect from the wisdom of this world. And we should heartily approve of it, if the wisdom of this world were not foolishness with God. But God has shown us a more excellent way. If the foregoing objections are good, then all the numerous evils dependent on the pride of life, have no antidote, and should not be assailed, lest greater evils creep in as a consequence. Such reasoning may be suited to the logic of an infidel, but not to a believer in the Bible. The believer in the Bible knows that God has provided an antidote for every moral evil. He is not obliged to brace up a rotten system of policy with a prop of pride or extravagance, lest some greater evils should take its place. It is a reproach to the righteous government of the moral Governor of the Universe, that his subjects cannot find sufficient inducements to self-respect, vigorous activity and benevolence, without resorting to means that are in their nature sinful, and have a very pernicious bearing upon the happiness of men, both in this world and that which is to come. To suppose by a rigid retrenchment, that there will be a surplus of labor, time and funds, which would be wasted in indolence or dissipation and vice, implies no less than a want of higher and holier motives to employ men. It furnishes a very contemptible idea of the riches of the Eternal God-head, as displayed "in the things which are seen," to suppose they present a barren soil to the aspiring mind of man. What is there no room for the exhaustion of all surplus labor, time and funds, which might be created by retrenchment.—Does the world of nature, when illuminated by the light of revelation, afford too contracted a field for our minds to search her secrets and scan her lanes, and gaze upon her glories? Is there nothing in tracing "nature up to nature's God," from the glory of the lily to the starry firmament, sufficiently worthy and soul ennobling to prevent a relapse into ignorance and barbarism?

The gospel presents the highest motives to vigorous activity, and the elevation of character, in the noblest of all employments, the perfection of our nature. The Bible sums up these motives in such appellations as these, "High calling," "Crown of life," "Crown of righteousness," "Eternal weight of glory." These high objects are not to be obtained suddenly or by slight effort. The Christian does not arrive at the perfection of his nature, but by intense feeling, elevating thought and vigorous action. If the whole world were converted to God, the work of the Christian would furnish ample employment for all the powers of his physical, intellectual and moral nature.

The pursuit of fashion is very grovelling compared with that of mere science. But religion brings to its own elevation the ample stores of science, and garnishes them with the most chastened imagination. But fashion is the hackneyed god of a perverted and demoralized fancy. Its worshippers may be compared to those whom the prophet saw around the image of jealousy. Some of them worshipped in the dark. Every man in the chambers of his own imagery. "For they say the Lord hath forsaken the earth, he doth not see." In this idolatry God is left out of the system. It adminis-

ters no relief to the poor or afflicted: it employs no servants but to sink them into a more degraded slavery.

If ever the time comes when religion shall make rapid and mighty progress in the world, it will be when there is much time, labor and prayer spent by Christians. The time and labor now bestowed upon religion, falls exceedingly short of what it should be. It is in no small measure attributable to this fact, that there are no more eminent Christians in the world. On this account religion wears a weak and sickly aspect. Ministers devote a greater portion of their time and labor to religion than any other class of persons. Yet consider all denominations of Christians throughout the United States, and you will find many of them entangled with the affairs of this world. Some are in the higher and lower schools, some are farmers, and many embarrassed by family cares. These things greatly detract from the amount of their success, either in personal holiness or in perfecting others. But among private Christians there is but a small portion of time and labor allotted to religious purposes. In many families, worship is attended twice a day. One or two chapters are read and a prayer offered. Five minutes is sufficient time to read a chapter which with other services may occupy thirty minutes. In other families the same service is attended only once a day. Now without saying any thing about seasons of private devotion and special religious meditation and reading, we have from one to two weeks only in a year, occupied in religious services, (not including public worship.) Again, great numbers, in consequence of the cares and fatigues of life, are stupid and drowsy, and otherwise unfit for religious worship on the Sabbath.

Now can religion prosper in such a state of things? Certainly not. If ministers did devote all their time to the interests of Zion, that alone, without the personal activity of private Christians, would do but little. The health and growth of a Christian depends upon his inhaling and expiring a pious atmosphere. He must act and be acted upon, before he can derive and impart strength. Private Christians must have much more time and means for profitable prayer and meditation upon the Scriptures. They must converse much with each other upon the subject of religion, and prove its strong holds, and its apparently assailable points. They must personally experiment upon the truths of the Bible. For this end they must come often in contact with their fellow men; receive their thrusts, and learn to wield their armor skillfully. The result from all this evidently is, that the care, time and labor now occupied in the chase of superfluities are needed for the advancement of personal holiness and the prevalence of the gospel in all the world.

WHERE ARE THE NINE?

There are few duties more distinctly pointed out in the Scriptures than social prayer in its various modifications; and the delight which Christians take in the exercise, and the extent to which they improve the privilege, is always a thermometer of their spiritual state.

If professors of religion attend these meetings merely because they feel it is expected at their hands; if they feel more anxious to hurry home than to reach their seats early; if they come direct from worldly employments, and worldly conversation, and worldly feelings, forgetting or neglecting to breathe forth one prayer by the way, that God would meet with them there, and bless the social meeting to their souls; it would be better that they had entirely absented themselves, than to offer in sacrifice a part of the time only, and a share only of the affections which should belong wholly to the Lord. And if meetings were suffered to drop, which can only be upheld by the strength, and numbers, and presence, and prayers of such persons, it would be better for the church, for she might then see plainly from whence she had fallen, and repent, and do her first works, and be again privileged to enjoy her first love.

A congregation shall assemble every Sabbath, especially at the morning service, in numbers which shall conclusively prove that their delight is in the courts of the Lord, or that they have no where else to dispose of their time. The ambassador of Christ rises in his pulpit. He beholds every pew blocked up with worshippers. His heart is not chilled by the consciousness that he is preaching to bare walls. There are ears to hear, hearts to feel, consciences to apply, and memories to retain the word of everlasting life. He is filled with a sense of his responsibilities now, if ever.—He feels himself pleading for perishing souls, for the souls especially of those within the range of his eye and of his voice. He is conscious too that there are those present who are holding up his hands when he prays, and all that strength which Christian sympathy and love can lend are freely imparted him by the giver of every good and perfect gift.

And what is the consequence? Pastor and flock renew their spiritual strength in thus waiting on the Lord. The truths of the Gospel fall on awakened consciences; the saints are built up on their most holy faith; and even the infidel is constrained to say and feel for a season, of a truth, God is in this place.

Let us change the scene. Notice has been given to this concourse of professors, that on the next evening will be observed, in the same house of worship, the monthly concert of prayer: and Monday evening comes, and brings with it a few, a feeble flock, perhaps one in ten

of the church members. But where are the nine? The answer no doubt will be afforded in that day when the secrets of all hearts shall be revealed, and every refuge of lies and frivolous excuse shall be swept away.

Can the heathen be saved without the Gospel? Are they not as fit subjects for prayer as our pagan ancestors were to their Christian contemporaries? And shall we defraud the Lord, to whom belongs all the silver and the gold, by withholding more than is meet, when he calls on us to communicate of our abundance for the purpose of sending the glad tidings of great joy to those who are ready to perish?

Let nominal Christians reflect and examine this subject. They will find, if we mistake not, a lurking principle of infidelity the main spring of such conduct. Unbelief—the sin that doth most easily beset us—is at the foundation of the whole. We distrust the power of prayer; we are giving our Sabbaths to God, and the residue of our time to the world; we are loving ourselves rather than others.—*Cincinnati Standard*.

For the Christian Secretary.

MR. EDITOR,

The letter from which the following is an extract, was written, I presume, without any apprehension on the part of the esteemed writer that it would be given to the public. But it breathes so excellent a spirit; it is so well calculated to inspire an humble reliance on God, in the active duties of the ministerial office, at a time when pestilence is making its fearful ravages among the people; and as it communicates some interesting facts in relation to the disease in the city to which the thoughts of all your readers are every day directed, I venture to request its publication in the Secretary.

G. F. DAVIS.

New York, July 30, 1832.

DEAR BROTHER,

I received yours of the 26th this afternoon, and hasten to reply to your inquiries. I hope I have been enabled to commit myself soul and body into the hands of Jesus, and to cast all my care upon him who careth for his people.—I have visited all cases of the cholera whenever I have been called, even among the most depraved part of our population. I would not visit persons with pestilence, as a matter of curiosity, but I have always, in cases of yellow fever, and in this disease, gone without reserve, from a conviction of duty, when I was called. My son, Dr. R. H. Macley, and my son Archibald, have attended professionally, by night and by day, all cases where they have been called.—Dr. R. H. has had the cholera, and is now able to visit again his patients. Four of my own family have had it, all of whom are now well. My son was seized with the epidemic before he was called to visit brother Bogart; but as brother B. and his wife, and the Dr. and his wife were baptized on the same day, he went to see him in conjunction with my other son, and another physician, and spent the whole night with him; and then went home and was immediately taken down with it himself. Seven of our members have had it, but only brother Bogart has died with it; and only one of our congregation except his children. His wife has been wonderfully supported under her heavy bereavement. I have scarcely ever witnessed the influence of true religion more strikingly exemplified than in the case of our sister Bogart. His death has proved to his family, to the Sunday School, and to the Church a very severe loss; he was a "working man," a laborious disciple of Jesus.

The ministers generally continue to attend to the discharge of the duties of their ministry as usual; few have left the city. Evening meetings have generally been given up; we have however continued them.

I take no preventive remedies, but am attentive to my diet; take few vegetables and no fruit; and to the state of my bowels to guard against constipation and its opposite. Both are dangerous. I visited Dr. Nelson in conjunction with Rev. Dr. McCutcheon. Rev. Dr. M. immediately took the cholera, but is now better.—Hitherto the Lord has preserved me, but I know not what a day may bring forth. I have reason to bless the Lord that I have enjoyed great calmness and composure of mind, though I have endured great fatigue of body, and at times had some of the premonitory symptoms, but they have yielded to medicine, of which I have taken but little. When the first symptoms are felt, a powerful dose, (say 20 grains,) of calomel, with a grain of opium, and then, to work it off, a portion of castor oil, or magnesia, or rhubarb, is upon the whole, usually effectual. I meet with few men that have not been more or less affected in their bowels. I have had some chills of late, and feel the effects of them while I am now writing to you, but my life and health are in the hands of God, and with him I wish to leave all my concerns.

Ever yours, ARCHIBALD MACLAY.

G. F. DAVIS.

P. S. July 31. I am through mercy well this morning. One of our congregation who took tea with us last night, was taken ill in the night; Dr. Macley was sent for, and she is this morning better.

I think I understand the disease pretty well, and if the first symptoms are observed, and the case taken in time, it yields to proper treatment through the blessing of the Lord. Almost invariably there are premonitory symptoms, which it is important to watch. But no one ought to take medicine without necessity.

The Connecticut Courant for the present week, contains a well written article on the effects of intemperance, from which we extract the following, from which it will be seen, that in future, ardent spirits will not be advertised in that paper.

Much has been said of late on the manufacture and sale of ardent spirits; and certainly the subject has an intimate connection with the cause of temperance. It deserves to be seriously considered, and its various bearings carefully

weighed. All bitter reproaches, and unqualified denunciations of those concerned, are unjust and unbecoming the advocates of temperance. It should not be forgotten that until within a short period, the warmest friends of the cause did not presume to call in question the propriety of the traffic, nor the best members of the community hesitate to engage in it; and if a more careful examination or better information, has led any to view the subject in another light, they ought to exercise liberality and candor towards those who may still entertain a different opinion. As we have already remarked, we do not wish to dictate to others; we have reflected on the subject, because we have considered ourselves personally concerned in the decision of the question. If the traffic in ardent spirits be wrong, an indirect participation in it is also wrong. If the former injures the cause of temperance, so does the latter. If in short, it is not right for our neighbors to sell, it is not right for us to advertise. The inference we confess cannot be fairly avoided. We have, therefore, endeavored to consider the subject as carefully and impartially as we are able; and taking into view the dreadful consequences of intemperance, the destruction which it brings upon the bodies and the souls of men, its blighting influence upon all that is fair and lovely in domestic life, its baneful effects upon public morals, and the consequent ruin which it threatens to our free institutions, we are led irresistibly to the conclusion, that whatever tends to perpetuate so tremendous an evil cannot be right. Is such then the tendency of the common traffic in ardent spirits? Are the efforts of those who are laboring to promote the cause of temperance embarrassed and obstructed by the influence of worthy and respectable men who are engaged in this business? Is the use of ardent spirits thus shielded from the stigma which would otherwise rest upon it? These questions we are constrained to believe must receive an affirmative answer, and if so, then as a necessary inference the traffic in ardent spirits as an article of drink ought to be abandoned.

Such are the views we honestly entertain, and which, as conductors of the public press, we feel bound to express and advocate. In consistency with these views, we intend to act, and shall hereafter decline inserting in our columns any advertisement of ardent spirits.—In adopting this resolution, we make no reflection upon others, but only exercise the privilege enjoyed by every member of the community, of regulating our business according to our own views of duty and propriety.

From the Christian Watchman.

IMPATIENCE IN MINISTERIAL CANDIDATES.
It is not an uncommon event for young men, when first brought to believe in Christ, to desire to become preachers of the gospel. Nor is such a desire to be considered strange.—They have been enlightened by the Spirit of God to see their own guilt and ruin as transgressors of the moral law, and they feel a deep anxiety in viewing the carelessness and unconcern of sinners around them. They would warn them of the dangerous state in which they are, and they would lead them to Jesus Christ as the Saviour of the lost. They have an ardent desire to do all this, and to do it with effect; but they feel much incompetency to a work so great. Perhaps they state to their minister the ardor of their hearts, and ask his advice in the case. If they have ready utterance, and some knowledge of the outlines of doctrine, peradventure he encourages them to give occasional exhortations, and to pray in social conferences. Some of their warm-hearted but ill-judging brethren too readily encourage them to believe that they are called to the ministry, and that it is their duty speedily to go into the field of gospel labor.

They are full of zeal, and ardent to be useful; and perhaps imagine, as some important truths are clear to their own minds, that they can make them appear so to others. Unacquainted with the power of unbelief in other minds, and with the sinful prejudices which rule in the hearts of multitudes, they go forward with very limited and inadequate preparation, and are perhaps approbated by a church to exercise their gifts in a public manner. Woful experience, however, not only soon teaches them what it taught an associate of Luther, by his own confession, that "old Adam was too hard for young Melancthon;" but it makes them feel also that they are far too scantily furnished with Scriptural knowledge to command the respectful attention of well-informed men. They find themselves not only incompetent to instruct in the grand evidences for the truth of Christianity, but incapable of illustrating its doctrines and duties in a manner to meet general approbation. Their habits of previous life had perhaps never been those of a student, and to enter on close study now, seems to them an unwelcome task. In fact they have no adequate knowledge of the manner in which such a labor should be commenced. Their public performances, therefore, exhibit but little or no variety, and the plain story which they tell from week to week, though a good one, is enlivened with no illustrations which call deep thought into exercise, or which powerfully arrest the conscience, or inform the mind.

Should a young man, of the ardent temperament to which we have alluded, commence a course of regular study, how dull and tedious to him would be the toil! But if on the other hand he should subdue this inordinate love for public duty till he could gain the requisite knowledge, how much better would he eventually appear!—He would not only be rendered more respectable, but more useful. And we contend that competent Scriptural information in a preacher is absolutely essential to be combined with genuine piety, in order to finish his character for respectability in the sacred office. In case of doubtful morality, it is usual to say is there any harm in doing this? This question may sometimes be best answered by

asking ourselves another; is there any harm in letting it alone?

GIVING UP ALL FOR CHRIST, A TEST OF CONVERSION.

Mr. R. was a man of the world, wholly devoted to its fashions, and deriving no small share of his living from a business which ministered the means of dissipation to the children of folly and vice. He continued this employment for many years, until he became almost disqualified by habit, for the pursuit of any other. At length, in a powerful revival, he was apparently deeply wrought upon in view of his sins, and after a season of protracted conviction, was thought to have believed in Christ.

As he had little property laid up, the lapse of a few weeks brought up the question, would he relinquish his old employment, which was manifestly inconsistent with the character of a Christian? For some time the struggle was severe. He had moved in a fashionable circle, and been accustomed to a style of living, very different from that which he could support by any other probable means of livelihood. To come down to the very borders of poverty, and labor with his hands for his daily bread, was trying in the extreme to his feelings. Like the young man in the Gospel, who was very sorrowful when he was required to give up his great possessions, Mr. R. eventually gave up his Christian profession, with the remark, "If religion won't keep me, I don't keep it." He returned to his old employment, and from that time, gave no more evidence of piety.

The Providence of God, in this case, detected a spurious convert, when it is probable, if he had been able to change his business with ease, or support himself on property previously acquired, he might have glided smoothly through life, no one doubting the reality of his change. Doubtless had he given up all for Christ, and been willing to suffer farther than to sin, the promise would have been fulfilled—"Every one that hath forsaken houses or lands for my name's sake, shall receive an hundred fold, and shall inherit life everlasting." How unspeakably necessary is it that persons setting out in the Christian course, be plainly told, that religion implies the giving up of every thing to Christ, that he who is not willing to follow Jesus through poverty and pain, and even unto death, is not worthy of the kingdom of Heaven, and shall never enter there!—*Pastor's Journal*.

DR. PORTER ON REVIVALS.

Why are Revivals transient?

In many places, it was a prevailing sentiment among Christians, that revivals of religion must be transient. Accordingly they expected their minister, at a season of special divine influence, to be specially animated and active; and afterwards to relapse into comparative indifference in discharging his duties. Their own conversation too, and prayers, and efforts, were all accommodated to this paralyzing expectation, that sinners would soon cease to be awakened, and Christians to be fervent in spirit; and that after a few weeks and days, in which religion should be the all-absorbing subject of thought to a whole people, all would of course relapse into insensibility. Where this sentiment among Christians prevailed, the continuance of a revival, though it had begun with the most promising appearances, was fatally hindered. At that time, however, when it was not unusual for a work of grace to last two or three years in the same church, this practical error in christian feeling was much less prevalent than it is now, when we often see what are called powerful revivals terminated in a few months or weeks, and sometimes even in one week. I cannot stay to discuss this point, but must say in passing, that there is nothing in the character of God—nothing in the fearful condition of sinners, or the obligations of Christians, nothing in any doctrine or promise of the Bible, limiting to a brief continuance, the special work of the Holy Spirit among a people. Sloth and unbelief are at the bottom of this error in our churches. What! shall the Christian persuade himself that it is excusable or unavoidable in him to be lukewarm through nineteenth of his life, because he is sometimes zealous for a month or two? Transient revivals! Shall our prayers rest satisfied with these? We are drawing on apace to a revival that will last a thousand years; and to another that will be eternal.

Impressions and Convictions.

The next general topic on which I promised to remark, is—*The exercises of sinners, under legal convictions.* Concerning these, ministers were accustomed to discriminate between impressions and convictions. The former were often produced by sympathy, by solemn appeals to the passions, by alarming providences, or by dread of punishment. The animal, or social instinct, or self-love, were at the bottom of these excitements; and under their influence sinners sometimes exhibited very hopeful appearances; seemed to be very anxious;—"resolved to lead a new life;"—"made up their minds," as they said, "to attend to religion as their immediate and great concern," but soon were as careless as ever. These were mere impressions, sometimes serious indeed, or even distressing, for the time, but more commonly slight and evanescent.

Conviction of sin, on the other hand, has a deeper origin. It is a vivid sense on the sinner's conscience, not of his danger chiefly, but of his guilt as a transgressor against God. This conscience arraigned before him, in the light of divine law, shows him its curse, righteous and dreadful as it is, falling upon his own head, and no escape or remedy but through Christ. Now ministers who were skillful as guides to inquiring sinners, deemed it of vital importance to keep the above distinction prominent in all their instructions and encouragements; whereas, as men of impetuous temper and little experience, often treated anxiety in different sinners as amounting to just the same thing as Convic-

tion of guilt, and thus attempted to apply the remedy of the Gospel to hearts that had never been wounded for sin.—*Spirit of the Pilgrims*.

SEMINARY FOR TEACHERS AT THE SANDWICH ISLANDS.

It is extensively gratifying to observe the progress of education at the Sandwich Islands. A view of the incompetency of the 500 or 600 teachers now employed in the schools, has led to the determination of establishing at Lahaina, a school for the education of teachers. It is to be under the superintendence of five directors, "whose duty it shall be to watch over the interests of the school; to point out the course of instruction to be pursued; and to make an annual report to the mission, of the state and progress of the school." They are also to examine the school, the plan of instruction, and the progress and the qualifications of such as seek admission to it, and make an annual report on these several points. Mr. Andrews is appointed the principal.

The number of students for the present year, is limited to 50. Of this number, Hawaii may furnish 18; Maui, 14; Oahu, 10; and Kauai, 8. The King, and five of his favorite men, are also permitted to attend. But this number may be increased hereafter, according to the means which may be afforded. After June of the present year, every scholar, on entering the school, must be able to read well in his own language, must be able to write a neat, plain, legible hand, and be acquainted with common arithmetic, and the fundamental principles of geography; and none are to be admitted, until they have been examined and approved, by at least two of the directors.

The course of study is not yet fully determined. It is designed, however, that the scholars shall be put forward, as fast as they become proficient in any one branch, to another of the next importance; and that next to geography and arithmetic, they shall be instructed in composition in their own language; and such other studies as the board may direct. The study of the doctrines and duties of the word of God, is to be a prominent object.

The year is to be divided into two sessions, of five months each; and at the close of each session, a public examination will be held in the presence of the directors, and all who may choose to attend. The length of time which the students shall be required to attend, will depend on circumstances.

It is intended to connect a piece of land with the institution; and, as far as practicable, to introduce the manual labor system; that the scholars may not only support themselves, but be enabled to furnish their own stationary, and such other articles as may be necessary in pursuing their studies. Thus, according to present prospects, the inhabitants of the old countries, and even intelligent New England, are destined to learn wisdom on this subject, from the islands of the Pacific.—*Journal of Education*.

QUANTITY OF FOOD.

To the question—What quantity of food is best adapted to the preservation of health? no satisfactory answer can be given. As a general rule, those who exercise much in the open air, or follow laborious occupations, will demand a larger amount of food than the indolent or the sedentary. Young persons, also, commonly require more than those advanced in years; and the inhabitants of cold, more than those of warm climates. This is a general rule; but very many exceptions are to be found in each of these particulars. Thus, we not unfrequently find that one person will support his strength or even become more robust upon the same quantity of food, which will occasion in another debility and emaciation. If we refer to the brute creation, which are guided in this respect by an instinct which but rarely errs, we find that one horse requires more food than another of similar age and size, and with the same degree of exercise; and if his accustomed quantity be diminished, he will become thin and spiritless. The same is true, also, in respect to other animals.

Few appear to be aware of the important fact that the body is nourished, not in proportion to the amount of the food which is consumed, but to the quantity which the stomach actually digests; overfeeding is the common error, at least in our own country. A slight deficiency of food is far less injurious than too great an amount. The old maxim, "If health be your object, rise from the table before the appetite is satiated," is founded in truth; and though the epicure will sneer at it, yet were he wisely to adhere to it, he would save himself from many a gloomy hour of pain and suffering.—When the stomach is not laboring under disease, and the individual is otherwise in health, the natural appetite is one of the best guides—the only one indeed, as to the time for eating, as well as to the quantity of food. We should cease from eating the moment it is satisfied.

It is important that "the balance" of the stomach be not rendered untrue by the arts of cookery—in other words, that an artificial appetite be not created by a variety of luxurious dishes—by sauces, condiments, and wine.—*Journal of Health*.

We take the annexed paragraph from an extended article in the U. S. Gazette—"A visit to the Philadelphia Alms House."

The next place of visitation was the part devoted to lunatics. In the yard of the building were many whose sad estate had called for the use of chains and the straight jacket. One black man laughed at the awkwardness of his situation, but professed himself happy, excepting a single want—viz. a chew of tobacco.

Mournful as is the contemplation of such a scene, still it is most instructive. We catch a glimpse of the human mind which books can never impart. There was one colored man, whose sober mournful look, and timid, distressed step, excited our special notice. He had been, some months before, bro't into that place in a state of insanity. He had conceived the

idea that he was Michael the archangel, and he had, for two months, trod with a step, and spoken with an authority, which he thought belonged to the archangelic character. But in an evil hour for him and his supremacy, there was brought in another colored lunatic. The imaginary Michael confronted him, and, stretching forth his hand in an authoritative manner, assuming a tone of high command, he said, "See that you do me obedience in this place, and give me proper service. I am Michael, the archangel."

The newly arrived lunatic looked with a smile of complacent benevolence upon his assuming brother, and, lifting his hand with a slight motion, he replied, "I know thee, Michael, and I know thy high office; but I am He that formed the archangel and all the universe, and I shall destroy it."

The abashed Michael shrank with awe from his superior: his hand elevated in command, dropped listless at his side; his authoritative mien disappeared; the commanding elevation of the head was gone; the firm step was no more seen. He shrank away from observation as one stripped of all authority, and has ever since looked even

TOBACCO.

A correspondent who has given up the use of tobacco, gives the following as some of the results.

1. I am now satisfied that it was a positive injury to my health.
2. I can now employ the money which I formerly spent for tobacco to serve some better purpose.
3. I feel as well as I formerly did with the aid of tobacco, and seven times better.
4. I can reprove a drunkard or a lover of rum with a better face, for he would formerly turn upon me and say, "you use tobacco, and what is the difference?"
5. I can sit in a parlor without jumping up and running to the door, window, fire-place, or spit-box, and shooting my head forward like a jack knife to dispose of saliva.
6. I can pass by any person without disturbing his olfactorys with my tainted breath.
7. I feel perfectly unfettered, and have no hankering after tobacco; though it was several weeks before my appetite was completely changed. There is no question that it is very difficult to quit, but "victory is joyful."
8. My teeth are as sound as ever.
9. My mind is more clear and active than when under the influence of tobacco.—*Journal of Humanity*.

A METHOD OF PRESERVING DOMESTIC PEACE.

Mr. Johnston of West Africa, in one of his late journals, relates the following instructive incident:—"In visiting a sick communicant, his wife, who was formerly in our school, was present. I asked several questions: viz. if they prayed together—read a part of the Scripture (the woman can read)—constantly attended public worship—and lived in peace with their neighbors. All these questions were answered in the affirmative. I then asked if they lived in peace together. The man answered, 'Sometimes I say a word my wife no like, or my wife talk or do what I no like, but when we want to quarrel, then we shake hands together, shut the door, and go to prayer, and so we get peace again.' This method of keeping peace quite delighted me."

THE LITTLE ONE BECOMING A THOUSAND.

It is stated in the Corresponding Letter of the Shaftsbury Association, that the Baptist denomination in 1771, numbered in the United States, only 150 churches, containing 12,000 members. In 1831, according to the most accurate returns that could be prepared, there were 4,932 churches, and 342,480 members.—But from many associations, no returns had been received for two, three, and even four years; and many unassociated churches were left out of the account altogether; so that the true number of Baptist communicants in the United States could not have been less than 385,000. This statement shows our annual increase to have been in the ratio of 1 to 12; and that our numbers have been doubled five times within the last sixty years, while the whole population of the country has been doubled only about twice and a half within the same period.—*Vermont Telegraph*.

Donation.—A Mrs. Lord, of Kennebunk port, Maine, has made a donation of \$2000, to be laid out in books for the library at the Bangor Theological Seminary. A bright example.

EDUCATION IN KENTUCKY.—From an article in the "Eclectic Institute Journal of Education," copied into the Western Luminary, published at Lexington, Ky. it appears that there are in Kentucky, 1831 schools, containing 23,871 scholars; and that there are in the state, 128,518 children between the ages of five and fifteen, leaving at least 104,647 who are not at school. There are five counties not reported, and therefore not included in this estimate. Grant county has nine schools, 206 scholars, and 816 children of the ages specified. We observe no other county so well supplied with instruction.—*Vt. Chronicle*.

PALACES AND POOR HOUSES.

England is conspicuous for both these—she has more splendid palaces and closely packed poor houses than any other country in the world. The repairs of Windsor Castle cost 1,784,174, say five millions of dollars, and those of Buckingham cost about 600,000, or three millions of dollars more; and these extensive repairs were both going on at the same time for the use of the late king. [Wherever there are "splendid palaces," there must and will be closely packed poor houses; they are cause and effect]

CHRISTIAN SECRETARY.

HARTFORD, AUGUST 4, 1832.

COMMUNION.—The Vermont Chronicle, in a supposed dialogue between the editors of the Telegraph and Chronicle, has assumed a position which to us appears entirely untenable, and which is not sustained by the practice of his own denomination. Indeed, were the principles exhibited by the editor of that paper, carried into practice, the same Church might have for members, men of diverse theological views and practice, because the Church are not to have certain defined premises upon which to act, but the individual applying is to be received, if he exhibits a suitable Christian character, and is sincere in his belief that he has obeyed, what he understands to be, the injunction to be baptized. Here follows an extract.

"To the question, who is to judge whether the candidate is baptized or not? we certainly give different answers. I say, 'to his own master he standeth or falleth.' Let him judge for himself. Let him read his Bible for himself, with prayer for divine guidance. Let him make the best use he can of the faculties which God has given him. Let him make up his own mind as to what God requires, and then let him doubt baptism as he thinks God requires him to do. If I find evidence that he has labored in a Christian spirit to know and do the will of God—if I find that he obeys the command of his Saviour respecting baptism, according to the best judgment he is able to form of its meaning, then I am satisfied, and can welcome him to the Lord's Table."

Should a Quaker, whose conduct had long been without reproach, seek for admission to the Communion table, where the editor of the Chronicle presided, and should say that he had been baptized with the Holy Spirit, which was the only efficacious baptism, and the only one to which he deemed it his duty to submit, would he be received? and if not, would the refusal be consistent with the language used?—Are Churches to receive members to their fellowship, who do not hold to the same faith and practice as themselves? Yield up this right, and let individuals be received because they were sincere in their profession, though differing widely in their views from the Church, and what union and holy zeal would characterize their proceedings? Yet the doctrine here advanced, would lead to this result; for the Universalist who was sincere, and exhibited a proper Christian deportment, would be entitled to a place in an evangelical Church.

Many have endeavored to make it appear, that as Baptists did not commune with those of other denominations, therefore they did not reciprocate that Christian affection, which was extended to them.—This is manifestly untrue; and any observing Christian may readily discover, that not unfrequently more Christian love has been manifested by them, towards those of other communions, than was evinced among their own brethren. When the Spirit of God has changed the hearts, and a conduct correspondent to this change has succeeded, Christian fellowship will be reciprocated, although neither may belong to any Church. But when Christians belong to the same communion, it is important that their views, not only on baptism, but upon minor points, should assimilate, that they may move on in harmony and love.

AMERICAN SUNDAY SCHOOL UNION.

If the importance of institutions are to be estimated by the amount of good which they have accomplished, the American Sunday School Union, holds an exalted rank among the numerous institutions of benevolence, which have been established, and now bless and adorn this land. Were the whole population of our widely extended country, supplied with day schools, and with all the facilities of education which are possessed by the most favored portions, the labor and expense would be small, in proportion to those now necessarily incurred; but the benefits conferred, have increased, with the increase of the toil and expense; and the wilderness and the solitary place have been made glad; the ignorant have been enlightened, and many, both teachers and pupils, have believed and rejoiced in a crucified Saviour.

From the 8th Annual Report of this institution, we learn the following facts: In pursuance of a resolution of May 1830, to supply as far as practicable, the Valley of the Mississippi, with Sabbath School instruction, intelligence has been received of the establishment of 2867 schools, besides 1121, which have been visited and revised. A considerable part of the Valley has been explored, and much good effected by the diffusion of intelligence, of Sunday School pamphlets, &c. &c.

During eight years of the Society's existence, 26,363 connected with Sunday Schools as teachers or pupils, are reported as having professed faith in Christ. A larger number of new works are now preparing for publication by the Union, than at any other period. The only periodical publications now issued by the Union, are the Sunday School Journal, and the Youth's Friend and Infant's Magazine.—Number of schools added the past year, 1943; 16,608 teachers, and 91,345 scholars. Total number at present, 9,187 schools; 80,913 teachers, and 542,420 scholars. The Society are now in debt, about \$44,000. Receipts the past year, including a loan of \$1200, \$119,131. Expenses, \$117,704.

The fifty-second anniversary of the Shaftsbury Association was held at Shaftsbury, Vermont, June 6th and 7th.—Most of the Churches composing this body, have received considerable additions by baptism, during the past year, amounting in all, to 550.

The Churches of Stephentown, 1st and 2d Nassau, Chatham, 1st and 2d Canaan, and Austerville, requested liberty to unite in the Stephentown Association, which was granted; the Church in Schenectady had liberty to unite with the Hudson River Association.

Next anniversary of this Association is to be held in Bennington East Village, on the first Wednesday in June, 1833, at 10 o'clock, A. M.

Before these Churches were dismissed, the Association consisted of 24 Churches, 16 ordained, and 4 unordained ministers, 2495 members.

Instruction for young Inquirers: being a series of Addresses, intended to explain and enforce the leading doctrines of the Word of God. By William Innes, Minister in Edinburgh. Boston: James Loring, pp. 108.

This little book is recommended by Professor Elton, of Brown University, and appears to be well calculated for the perusal of youth. It gives us pleasure to witness the publication of works of this kind, by the use of which the tender mind has been impressed upon it truths which will enable it to resist the false but fascinating doctrines which are often presented for its adoption. This work has passed through six editions in Scotland, and has been adopted by the S. S. Union of that country. For sale in this city, by F. J. Huntington.

At the late Commencement of Waterville College, Maine, the degree of D. D. was conferred upon the Rev. Nathaniel S. Wheaton, of this city, President of Washington College.

At the same time the honorary degree of A. M. was conferred upon Mr. Jonas Evans, Scientific Lecturer of South Reading, Mass.

The Cholera has visited several places besides those enumerated in our columns this day; from some of these places we have no official return. Four cases and four deaths at Providence. Several towns on the Erie canal are afflicted by it; Brooklyn suffers severely; cases increase at Philadelphia.

BOARD OF HEALTH.

HARTFORD, August 23, 1832.

The continued state of good health throughout the town, and entire exemption from Cholera since the 23d of July, renders a daily report unnecessary, and it will now be discontinued; but the vigilance of the Board will not be relaxed. With this assurance, the public are requested not to give credit to rumors unfavorable to the health of the town. The members of the Board are so numerous and dispersed, that nothing relative to the Cholera can arrive in town without their knowledge, and every thing that comes to the knowledge of the Board will be immediately published.

Per order,

ISAAC PERKINS, President.

General Intelligence.

Extracts from London papers to the 19th of June.

FRANCE.

It is reported that the French ministry have decided on a dissolution of the Chamber.

The Duchess of Berry, according to the last report had escaped from La Vendee. Capt. Pepin of the National Guard, had been tried on a charge of firing on the troops, and had been acquitted.

ENGLAND.

Mr. F. Thompson proposed in the Commons to remove the duty on foreign hemp.

There were 30 cases of cholera in Liverpool on the 16th, the largest number. A few cases continued however daily in Paris, and different towns of England, but only 375 were remaining in the whole kingdom.

Mr. O'Connell and the ministers have had some warm discussions in relation to the Irish Reform Bill. Earl Grey, who had been ill, was recovering. The London and Birmingham Rail Road bill had passed. The Duke of Wellington was assailed by a mob as he was riding along the streets of London, on the anniversary of the battle of Waterloo, and insulted by hisses and groans, and pelted with mud.

PORTUGAL.

There is no account of Don Pedro's appearance on the coast.

Letters from Lisbon state that in consequence of the arrival of two U. S. ships of war, and a demand of a million of dollars from the Usurper's government for injuries to American commerce, these claims had been adjusted. A vessel had arrived at Lisbon from Terceira, which reported the sailing of Don Pedro's squadron in high spirits. His arrival was expected every moment. Don Miguel, it was said, had 14,000 troops ready to oppose his landing. St. Jean d'Acre is said to have surrendered to the Egyptians on the 26th of April.

HOLLAND.

Three new protocols have been published in relation to Holland.

GERMANY.

Much dissatisfaction has been shown in Germany with the government.

Luxemburg, June 19, evening.—The Paris papers of Sunday, which arrived this morning, announce the arrest of three distinguished persons—M. de Chateaubriand, M. Hyde de Neuville, and the Duke of Fitzjames. It is said that M. Berryer has made disclosures respecting them, which fully justify their arrest. These persons were, it is said, to have formed the Council of regency for Henry the Fifth, if the late attempts at counter revolution in Paris and La Vendee had been successful.—*Courier.*

Fight between the Shawnee and Comanche Indians.—A gentleman residing at Washington, Hempstead county (Arkansas), has given the editor of the Arkansas Gazette, the following particulars of a fight between the Shawnee and Comanche Indians, which took place about the 20th ult. on Red River, near the Cross Timbers.

"About twenty-five days since, twenty-five Shawnee Indians fought three hundred and fifty Comanche Indians, on Red River, near Cross Timbers. The Shawnees attacked the Comanches about daylight, and the battle lasted until near sunset, when the Comanches retreated, leaving seventy of their party dead; the Shawnees lost only nine of their men. This appears to be an unreasonable story, but I have it from good authority; indeed, my informant saw most of the seventy scalps.

"On Saturday next (June 16), the Shawnees and Choctaws are to hold a council, for the purpose of raising a large party to make war upon the Pawnees and Comanches. It is understood that the Cherokees, Kickapoos, &c. will all join against them."

THE INDIAN WAR.

The St. Louis Republican of the 17th, states that an express arrived the day before Gen. Atkinson's army, bringing letters from gentlemen attached to the command, from which we learn that the army had arrived at White Water, above the River of the Four Lakes, where the main force of the Indians was embodied, as stated in our former accounts. On the approach of the army, the Indians, it appears, changed their positions, and it was supposed had taken shelter in a large swamp, about eight miles from their former encampment, and within a few miles of our army. On the morning of the 7th inst. during a very thick fog, one of the sentinels belonging to the main army, was shot down, and on that day, it was supposed, that if the Indians would stand a battle with the regular troops at all, there would be an engagement.

Gen. Dodge, with a strong detachment, had been sent to the opposite side of Rock River, to cut off their retreat, and it was expected that a very short time would bring the enemy to a fight or compel them to surrender.

Another letter states, that "the Indians were dispersing in every direction, and that they would not come to a general engagement." This is most probably the case. The regular troops will never face, and all the fighting (if any) must be done in small skirmishes by the mounted militia.

The Delaware canal.—This canal continues to be used to some extent. Last week, the collector at Easton received above \$140 toll.

MOBILE.—The Mobile Register says the town of Columbus, Georgia, appears to be rapidly increasing in commercial importance and prosperity. The merchants are beginning to import directly from the Havana, and many vessels are now employed in bringing merchandise from the Northern cities to the mouth of the Appalachicola, to be forwarded up the river and the Chatahochee to Columbus. Another steamboat is now building at Pittsburg by a company to ply these rivers. A few years since, it is believed this place derived its supply of merchandise from Augusta and Savannah, by a tedious and expensive transportation over land.

ALABAMA.—The Supreme Court of Alabama has decided that promissory notes payable to bearer, are not within the statute of assignment, and that consequently they are placed upon the same footing as bills of exchange by the law-merchant. In the hands of an innocent holder they are not subject to any equity the maker may have against the payee.

Trial for Murder.—In the court of Oyer and Terminer, held in Ontario County, N. Y. Paul P. Torrey was put to the bar on the 12th inst. to be tried for the murder of his son, Jedediah, aged six years. On the next day a jury was empanelled, after several challenges, both on the part of the prisoner and the prosecution. The allegation as stated by the District Attorney was, that for three successive days, Friday, Saturday, and Sunday, prisoner continued beating the child so cruelly, that it died from the effects of the chastisement on Monday. The jury were out three hours, and brought in a verdict against the prisoner, of manslaughter in the second degree. The court imposed the whole punishment allowed for that offence by the revised statutes, being seven years imprisonment in the State Prison.

Eras.—Different nations, in different ages, have adopted various eras in the computation of time, and in adjusting the dates of events preserved in history. The Christian era we mentioned in a previous number.

The Greeks computed their time by the era of the Olympiads, which commenced with the year in which Corbus was successful at the Olympic games, which took place in the year 1776 before Christ. This era differed from all others in this material point; they calculated periods of four years, instead of single years. Each term of four years was called an Olympiad, and in keeping dates, the year and the Olympiad were both mentioned.

The Romans reckoned their time from the period assigned for the foundation of Rome, which corresponded with the year 753, before Christ. This era is usually designated by the letters A. U. C., or *ab urbe condita*, from the building of the city.

The era of the Hegira, which is observed by all Mohammedan nations, is the time when Mahomet was compelled to make his escape from the city of Mecca and flee to Medina, which took place on Friday, and corresponds with the 16th July, Anno Domini 622.

The American era, or that most used in this country, next to the Christian era, is the 4th of July, 1776; the day on which the Declaration of Independence was made and signed by the American congress.—*N. H. Observer.*

From the New York Daily Advertiser.

As we have attained some degree of knowledge of the Cholera, by an unhappy experience in this city, we feel a deep solicitude that other places in the U. S. may derive some benefit from it. We wish to direct the attention of our sister cities, and our countrymen at large to one or two practical points of great importance, knowing that their security against the desolating pestilence, in a great degree, will depend upon their proceedings in relation to them.

The most active measures should be taken to ascertain where the most filthy and crowded population exists, and there to exert every effort to remove it immediately. Let their habitations be purified, or, if necessary, even destroyed, and let the public pay the expense, or the loss. If the removal of their contents be dangerous after the appearance of the disease, let them at least be closed against all admittance. Let houses or huts be erected in some airy and open place, if necessary out of the city or village where houses are not to be had otherwise; and having inspected the individuals and cleansed them and their clothing, supply them with work as far as possible, and clothes and food if necessary. This would require the expense of much money—no doubt; but how much more would be necessary in the end? If it is expensive to remove a few hundred persons, and to provide for them in this manner, let it be computed how much it will cost to carry them one by one to the hospitals, employ physicians, nurses and sextons, purchase medicines, beds, &c. how much money is lost in the rise of fuel, provisions and other necessities in consequence of the Cholera patients; how much by flying into the country, and suspending business.

In the second place, let the sale of spirituous liquors be stopped at once. If needful in any case for medicine, let certificates be obtained from the physician who recommends it. This, in our opinion, is a step of greater importance than that of removing people or cleansing habitations. Were it not for intemperance, habitations would rarely become very dangerous to the public health as depositories of filth, and the inhabitants might be alarmed by their danger, and exerted to personal exertions to avoid it. If men were not bruted with drink from morning till night, the reiterated appeals, daily published, calling on them to take the necessary precautions for their own lives, the lives of their children, and the safety of their city, would not be totally disregarded. This fundamental cause of the ravages of the cholera should therefore be removed at once. If any suppose that to withhold the customary supply of ardent spirits from the daily drunkard will prove fatal to him, let him seek it elsewhere. By going away he will remove from the city one of those living powder cases, which endanger the lives of all. But why should others be over delicate towards any one whose business for life is to do harm to all around him, and to set at naught their physical as well as moral interests?

And now, what is necessary to secure the adoption of two such prompt and efficient measures in other cities? Why can they not be taken in Boston, Philadelphia, Baltimore, and many smaller places in the country? If there any want of money or power? The local governments are authorized to take strong measures in cases of pressing necessity; and in this city at least immense sums have been expended for many purposes, without any question being raised about chartered privileges, or constitutional power. There can be no difficulties of these kinds. All that is wanted is determined, judicious and upright magistrates.

In this city a few cases of removal have been tried with success; and so far as measures have been adopted for purifying, they are universally believed to have contributed materially to the preservation of lives.

But let other cities derive benefit from our melancholy experience in relation to intemperance. Ardent spirits have been freely brought and sold through our city, up to this moment, although it is acknowledged, even by our magistrates, that they are the great promoters of disease. At this late hour, in a few of the wards, public officers have had the courage to require compliance with an old law prohibiting the sale of them on the Sabbath! But we will suppress further remarks; and content ourselves with hoping that other city governments may take these most important measures for the preservation of their citizens against the Cholera.

LONDON "CHRISTIAN ADVOCATE" and "WORLD."—The two weekly newspapers published in London under the above titles, have been merged into one, under the title of Christian Advocate and World.

CHOLERA IN NEW YORK.

	Cases.	Deaths.
July 26th,	121	45
27th,	145	68
28th,	122	39
29th,	103	39
30th,	121	46
31st,	92	41
Aug. 1st,		

ALBANY, 27th July, 4 P. M.—New cases of epidemic cholera, 40, of which 27 are severe—deaths 11. **CHOLERA AT SYRACUSE.**—By the Onondaga Standard of Wednesday last, we learn with regret that some thirty cases of "well marked cholera" had occurred there from the 15th, of which ten terminated fatally. Several of the fatal cases were among the salt-boilers. The pastor of the Baptist church, Mr. Gilbert, was among the victims; his wife and children were also attacked, but recovered.

In addition to the foregoing (says the paper), a young man from New York, who left that city on Saturday, on account of the disease, arrived here in the Telegraph stage between 11 and 12 on Monday, and stopped at the Syracuse House, laboring under an attack—died at 5 o'clock the same evening.

QUEBEC, July 20.—The table of burials by cholera in Quebec to the 18th inst. inclusive, gives a total of 1822. Where there were any doubts as to the nature of the malady, these doubts were raised by omitting the burial from the table. While the table shows a gradual diminution of deaths, from 27 to 7 a day, in the last fortnight, it establishes beyond all doubt that its ravages have really been most appalling. We learn that our estimate of the non-resident population is much too high, at 10,000; it cannot exceed 6000, and is even under that number, so that the actual deaths, including both species of population, has now been about one in twenty, and we apprehend that a somewhat similar proportion will be sustained in its attacks on the town populations of the continent of America.

MONTREAL.—New cases from the 20th to 21st, 20 deaths 17; from 21st to 23d, new cases not ascertained; deaths 23. A letter from Messrs. H. Gates & Co. dated Montreal, July 24, says: "We regret to state that there is some increase of cases of cholera here, and that they generally prove fatal."—*N. Y. Daily Ad.*

We regret to learn, that passengers in the steamboat from Norfolk, state that the cholera has appeared at Portsmouth and Norfolk. Eleven cases were reported at Portsmouth—so says report.—*Balt. Gaz.*

State Prison at Sing Sing, July 31.—16 new cases since yesterday at noon, and two deaths. Remaining on the 30th, 52.

Buffalo, July 27.—The report this day shows 15 new cases of cholera, and four deaths in this city, in the 24 hours ending this day at noon.

Health of New Orleans.—At the present time, says a New Orleans paper of July 16th, our city continues remarkably healthy, as by particular inquiry at the hospitals, we have been informed that no malignant disease has yet made its appearance in the city, or come to the knowledge of the medical gentlemen superintending those establishments.

Disease among the Indians.—A Montreal paper states that information has been received from the Indians of the North, who live 100 leagues from the sea, that a disease was prevalent among them in the early part of May, which, in cramps, diarrhoea and vomiting, resembled the disease which afterwards prevailed at Montreal and Quebec. The Indians cured themselves by a decoction of bark.

Dr. Howard, of the Park Hospital, informed a physician from Washington, that of 204 cholera patients admitted into that institution, only six were temperate persons: the whole six recovered, but of the others 122 had died. The other hospitals give nearly the same result.

ARDENT SPIRITS.—At a meeting of the Trustees of the Village of Cleveland, on the 10th of July, 1832, it was ordered that the buying, selling, giving, or in any way disposing of spirituous liquors within the said village, for consumption, be prohibited under a penalty of not less than Five, nor more than One Hundred dollars, or to imprisonment in the county jail, or both. And any person permitting any liquors to be bought, sold, or used on his premises, shall be liable to the same penalties.

Six Physicians of the city of New York, have died of the cholera; viz. Drs. Knapp, Barry, Nelson, Heston, Arnold, and Vought.

SILK vs. LIGHTNING.—A house in New Hampshire was lately struck with lightning, and the soles taken by the electric fluid, off the shoes on a young lady's feet, who was writing at midnight. So much for wearing silk stockings. Clad in a silk gown, silk gloves, silk stockings, and a silk cap, a lady is safe from lightning; it may play around her, but cannot injure her.

The Post Master of Dalton, Mass. in a letter addressed to the Editor of the Worcester Spy, informs him, that Benjamin Prouty was killed in the former place, on the 12th inst. by attempting to split a log with gun powder. The deceased had \$300 or \$400, and the information is given for the benefit of his relatives.

Rev. Mr. Hopkins, of Boston, has accepted the office of Bishop of Vermont.

The Legislature of New York, have ordered 12,000 copies of Hall's Lectures on School Keeping, to be purchased for the use of the teachers in that State.

No less a number than 700 Chelsea pensioners have recently sold their pensions, for four years' purchase, to furnish themselves with the means of emigrating to the United States. A ship will sail from Blackwall, at the end of the present week, with about 300.

The Rev. Mr. Marshall, of the Tolbooth Church, Edinburgh, has been offered Mr. Irving's chapel in London, with security for a stipend of £1,000 per annum.

In the late conflict in the streets of Paris, it is calculated that not fewer than 150 journeymen printers were either killed or wounded.

Poisoning.—At a celebration near Bishopscote, South Carolina, July 4, about 50 persons were taken sick, and a number more the next day. Some had died. It seems that the dinner was poisoned by the black cooks. One negro had been condemned to be hung on the 10th of August.

Gov. Lincoln, of Massachusetts, has appointed the 9th day of August, to be observed as a day of fasting, humiliation, and prayer, throughout that state.

MARRIED.

In this city, by Rev. Mr. Spring, Mr. Ellery Hills, of this city, to Miss Maria Treat, of East Hartford. At Wethersfield, Rockyhill, Mr. Oliver West, of Chatham, to Miss Nancy Price.

At Haddam, by Rev. Wm. Bentley, Mr. Wm. McIntosh, of East Haddam, to Miss Wealthy Mana Young, of the former place.

DIED.

In this city Mr. John Ramsey, aged 35 years. Mr. Edward Luther, aged 28, son of Ebenezer Luther, Esq. of Warren, R. I.
At East Windsor, Miss Betsey Loomis, aged 27, daughter of Dea. Amasa Loomis.

At Bristol, Miss Lydia M. Norton, aged 18, daughter of Mr. Chandler Norton.
At New London, Miss Harriet McEwen, aged 13, daughter of Rev. Abel McEwen.
At Boston, on the 20th ult. Mrs. Sarah Wilby, aged 50. She passed the solemn hour of dissolving nature, enjoying the blessed hope of the Gospel. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

At Syracuse, N. Y. Rev. N. J. Gilbert, Pastor of the Baptist Church in that village, aged about 50. He sickened and died the same day, of the Cholera. At New York, of the prevailing disease, Miss Ann Maffit, daughter of Rev. John N. Maffit, a young lady highly esteemed for her amiable qualities.

At New Brunswick, the Right Rev. John Croes, D. D., Bishop of the Diocese of New Jersey, in the 70th year of his age.

REUBEN GRANGER.

RESPECTFULLY informs his friends and the public, that the Fall term of his school, at the Mineral Springs in Suffield, will commence on Monday, August 13th. Pupils from the age of 7 to that of 14 will be received. Price of tuition, for the common branches, \$3 per quarter; for all others, \$1. Board, including washing and mending, \$1.50. Instruction in the French language will be given to any who may desire it. It is desirable that pupils should enter the school at the commencement of the term.
Suffield July 1832 2w20

CROUCH & ESTOLETT, Hatter and Tailors.

HAVING taken the stand lately occupied by Wm. Saunders, they intend carrying on the above business in all its various branches. With a perfect knowledge of the business, they flatter themselves they will be able to give ample satisfaction to such persons as may favor them with patronage. On hand, an assortment of ready made clothing, consisting of Coats, Pantalons, Vests, Collars, Shirts, &c. &c. which they will dispose of cheap for cash. Garments cut and made on the shortest notice, to suit customers. Garments made to order, in exchange for second hand clothing.
Wanted, two first rate Journeymen. 29

At a Court of Probate holden at Suffield, within and for the District of Suffield, on the 14th day of July, 1832,

Present LUTHER LOOMIS, Esq. Judge.
On motion of David King, Leicester King, and Leonard J. King, Executors of the last will and testament of David King, late of said Suffield, within said district, deceased. This Court doth decree that six months be allowed the creditors of said estate to exhibit their claims against the same to Leonard J. King, after he shall have given public notice of this order, by advertising the same in a newspaper published in Hartford, and by posting the same on a public sign-post in said town of Suffield.
Certified from Record.
LUTHER LOOMIS, Judge.

The undersigned, Executors of the last will and testament of David King, late of Suffield, deceased, hereby give notice to all the creditors of said estate to present their claims against said estate, to Leonard J. King, for settlement, within six months from this date, and all indebted are requested to close their accounts without delay, with the said Leonard J. King, who is fully authorized to settle the same. All who are indebted by note, will find them either in the hands of Leonard J. King or Wm. Gay, Esq., to whom they can pay their respective amounts within a reasonable time, without expense. The distance at which many of the heirs and some of the executors reside from this district, renders it necessary that the settlement of the estate should be closed as speedily as possible.

DAVID KING, LEICESTER KING, LEONARD J. KING, Executors.
Suffield, July 17, 1832. 3w27

SABBATH SCHOOL CLASS BOOK.

LINCOLN & EDMANES have just published the 2d edition of the Sabbath School Class Book, comprising copious exercises on the Sacred Scriptures.

By E. Lincoln, of Boston.
This work is intended as a text book in Sabbath Schools, and comprises a brief view of the Old Testament, a copious view of the New Testament, and a summary of Christian doctrine. The questions refer to the Scriptures for answers. Various explanatory questions are also introduced, for answers to which, reference is made to Malcom's Bible Dictionary, and distinguished in the text by italics. The Dictionary and Sabbath School Class Book are, therefore, with great advantage, used in connexion with each other.

Many thousand copies of the Class Book have already been called for, and the work is rapidly extending in Sabbath Schools in the various States.

Extract of a letter from a Sabbath School Superintendent in the State of Maine, June 1, 1831.

"I prefer your class book before any thing of the kind which I have seen. I believe it will be generally introduced into Sabbath Schools."

Messrs. Lincoln & Edmands.

Gentlemen—Having examined your Sabbath School Class Book, it gives us pleasure to express our satisfaction with its design and execution. The great benefit which a good class book accomplishes, consist in guiding the mind of the scholar in the study of his lesson, and in suggesting topics of conversation to the teacher. To this end, we think your work is well adapted, having avoided in a great degree, the evils of extreme redundancy or conciseness.

W. HAGE, C. P. GROSVENOR, L. BOLLES, E. THRESHER, H. MALCOM.

From Rev. Daniel Sharp, Pastor of Charles-Street Baptist Church, Boston.

I have carefully examined "the Sabbath School Class Book," and do most cordially recommend its introduction into all our Sabbath Schools. The classification of subjects is good, and the questions are well adapted to the capacities of the young. I have used it in the religious instruction of my own children, and have been glad to perceive, that instead of being perplexed with questions above their comprehension, they have been instructed and pleased.

DANIEL SHARP.

INFORMATION WANTED.

Left the College at Middlebury, Vermont, about nine o'clock last evening, BUSHROD W. CONVERSE, suspected to be deranged, and in such a manner as to leave fearful apprehensions for his safety. Said Converse was 17 years of age, about 5 feet 8 inches in height, his countenance somewhat freckled, and wore when he left, blue woollen pantaloons, light colored vest, and this grey summer frock coat, with pockets on the sides, black hat, a black stock without a collar. Whoever will give information respecting him, will confer a great favor on his friends, and relieve the most painful anxieties of sorrowing parents.

N. B. Information given to President BATES, Middlebury College, or to Dea. GARDNER CONVERSE, Bridport, Vermont.

Middlebury College, July 18, 1832.

The Printers throughout the United States are requested to insert the above in their papers.

EXTRACTS FROM THE DIARY OF A
RUM-SELLING PROFESSOR OF
RELIGION.

Providence, May 28, 1832.

Mr. GOODFELL—I need not tell you how the manuscript of the following diary came into my hands. You will see enough of the character of the writer to form an opinion, in the following lines. I will only state, that I have selected from his diary the following extracts, which you will observe, is dated Jan. 1828. The next extracts will be from the same month in 1829, 30, 31, and 32. I think that these months are the most fruitful of incident of any others in his whole diary. Yours, &c.

G. R. B.

Saturday night, Jan. 5, 1828. I have just cast up my profits for the week, and find that my business is rapidly increasing—profits on liquor alone are sufficient to defray all my family and store expenses. Wonder how men can talk about giving up the sale of ardent spirits, when it is so profitable. For my own part, I feel that I have got a family to provide for: and if I do not look out for them, "I shall deny the faith, and be worse than an infidel," as St. Paul says.

Sunday 6th. Got up bright and early.—Could not help thinking that if my shop was open from 5 to 6 this morning, I might make at least two or three dollars—sufficient to pay my subscription for the support of my minister. Attended divine service forenoon and afternoon. Wonder what the minister meant, when he said, "Christians must set the example and abstain from all ardent spirit." Surely he did not mean to attack my respectable business.—If he did I shall resent it.

Felt quite gifted in my exhortation in our evening conference—I talked considerable about the depravity of the human heart, and the coldness and lukewarmness of the Church—hoped that we should no longer set such bad examples before the world—for my part resolved to live so no longer. Elder B. looked at me with surprise, and shook my hand and said he was glad to see my remarks so pointed.

Monday 7th. One! two! three! four! five! six glasses marked down to squire N. today. He is really an excellent customer.—How civil! how agreeable! a year ago he would hardly deign to enter my shop. I saw several rods of his meadow wall broken down to-day, and also that his house was badly out of repair. Let me see; my mortgage on neighbor B's estate is out in a fortnight. Shall take to deprive him of his homestead, but justice to my family demands it. Elder B. called upon me to-day, and said he hoped I should carry my good resolutions expressed last evening, into effect. Wonder what he meant.

Tuesday 8th. Neighbor B. sent his boy over with his jug to-day, for a gallon of rum. I could hardly bear to refuse it; but he is owing me now largely on account, and I cannot, for my own family's sakes, consent to run any more risk in trusting him. Squire N. called as usual to-day—paid up old scores and commenced anew. Several new customers—trade increases.

Wednesday 9th. Neighbor B's wife called to-day—requested an armful of wood and some meal. Poor woman! I pitied her, she looked so downcast. Said her husband was sick at home; unable to leave his room. Hope he will be able to redeem the mortgage on his farm. Squire N. and young S. called as usual. Business fair.

Thursday 10th. Have been astonished to-day to hear that friend P., the tavern keeper, has knocked down his bar! I always thought P. to be a strange chap, whenever I talked to him about his soul; and this act of his has proved him to be a greater fool than I thought he was. However it will be for my interest. Don't know what men mean when they talk about temperance; am sure I am temperate in all things.

Friday 11th. Squire N. and young S. got to fighting in my shop to-day, over their glasses; and in the midst of it, the father of young S. entered; gave me what he called a "blowing up for my hellish business," and called me sundry other hard names which I bore with Christian meekness, and then left the shop, dragging his son after him. Am sorry that my neighbor S. got so "miffy"—but can't help it—must look out for my family.

Saturday 12th. Squire N's wife and daughter, a beautiful girl of 18, called at my house to-day; begged and entreated me not to sell squire N. any more liquor. Mrs. N. is a sister in the church—how pale and care-worn her countenance is. She wept bitterly when here—endeavored to console her; but could not promise. Astonishing why people will make such absurd requests; as though I was to blame for her husband's misconduct. Neighbor B. crept over to the shop to-day, and begged for a glass. Told him I could not trust him; that he must pay me what he owed me, or I should take his property; at which he wept like a child. Pitied him, but could not help him.—Trade increases—must pull down and build up larger.

Sunday 13th. Family prayers always on the Sabbath; not time to attend to it week days. Squire N. called just as I commenced the service, and wanted me to open the shop and fill his bottle; refused, but finally was compelled to oblige him. Attended divine service throughout the day. Conference in the evening; spoke freely upon our duties towards one another, and upon the advantage of having a conscience clear of offence. Saw elder B. and Deacon S. look at each other; what can it mean?

Monday 14th. In my shop at day break; found squire N. and young S. at the door.—Profits on my bar to-day amount to \$9 87 1-2. Mem.—execution on Major B's estate is out Friday—must see it attended to.

Tuesday 15th. A meddling fellow whom they called Hewlet, has been lecturing in the adjoining village on the subject of temperance. Said that a man must have the heart of a fiend, to sell ardent spirits. Wonder if he knows I am a professor of religion. Strange why he

need trouble himself about other folks' business. Squire N. got completely "fuddled" at my shop to-day; had to carry him home; saw his wife weep as though her heart would break; pitied her, but must look out for my family.

Wednesday 16th. Old Capt. P. called to-day; gave a mortgage on his farm, in order to settle my demands against his son Stephen.—Said this son had cost him more trouble than all his other children together. Neighbor B's wife came over and begged hard for an armful of wood; said her husband was very low; perhaps could not live. Told her to go to the poor committee; they would assist her. Saw the tears roll rapidly down her pale cheek; conscience troubled me a little; but then I have a family to provide for.

Thursday 17th. Elder B. called to-day; entreated me to give up the sale of liquor.—Resented the Elder's meddling with my business; told him if he did not keep still I would be revenged. Mem.—Must call on the church to-morrow, and see if they will allow the Elder to insult me.

Friday 18th. Execution against Major B. returned to-day; for want of goods and chattels, then arrested the body of the within named Deft. Told his son who attempted to talk to me, that his father's imprisonment was just; the boy shed tears. Saw several members of the church; agreed to stand by me.

Saturday 19th. Was called over to see Neighbor B.; found him dying; could not stay long it was so cold; upbraided me as the cause of his miseries and death. Think he was most wickedly unjust; but then poor man, he did not his senses. Can't conceive that I am to blame, if I had not sold rum to him "others would."

Sunday 20th. Family prayers as usual.—Neighbor B's death was announced from the pulpit. Saw the minister and every one of the congregation look at me. Exhorted in the evening conference as usual; met the eye of sister N. Squire N's wife; they looked at me through tears; appeared surprised and agitated.

Monday 21st. Mortgage on Neighbor B's estate is out to-day; will not press it until he is buried. Bought the Doctor's horse of him to-day and gave him up his notes. A good trade. The Doctor appeared to have drank very freely.

Tuesday 22d. Attended B's funeral; was surprised to find his family so very poor; had no idea before that he had pawned his last bed to me; told his wife after the funeral, that she must find some place to move, as the house was mine. Squire N. called as usual to-day; swore a little about the opposition of his wife.

Wednesday 23d. Widow B. removed with her children to the poor house; saw them as they drove past the shop; shall not forget her pale, wan countenance soon; ahem! felt uneasy to deprive her of her home so soon; but then, she was so poor, could be better supported by the town than she could support herself. Elder B. told me to-day, that a man who could oppress the poor was an abomination in the sight of God; agreed exactly with him on this point; but some how or other he talks too plain on some subjects; what right has he to ask if I have secret prayer? I pray all the time.

Thursday 24th. Stephen P. called to-day and commenced a new account. Told him what his father said. In return, Stephen resolved to get gloriously drunk as he called it, to pay the old man. Squire N. made seven visits to-day; observed his hand tremble badly.—Told him Elder B. had insulted me; agreed to stand beside me. Doctor called several times to-day. His custom is increasing.

Friday 25th. Had a temperance tract thrown into my store to-day; confounded insulting. Deacon S. said I had injured the cause of religion in my treatment of Widow B.; told him my conscience was free of offence; had a family to provide for, &c.

Saturday 26th. Widow W. called to see me; entreated me not to sell her son any more liquor; said that he was daily growing worse, and treated his wife and herself with great brutality. Plague on these women and their tears, think I am alone to blame. Told her I was innocent; did not compel him to drink; if I did not keep it to sell, others would; offered to sympathize with her. She called me a cold calculating hypocrite! hard words for her to use; we'll see who'll smart hardest for it.—Squire N. and young S. called several times to-day; Peter the blacksmith commenced a score. Judge D's two sons called and paid up their old account.

SCENERY OF THE SOLAR SYSTEM.

In a new work, recently published in London, entitled "Saturday Evening, by the author of the Natural History of Enthusiasm," we find the following fine sketch of some of the beautiful and sublime scenery of the solar system.

That degree of power and facility in conceiving of distance which the mind acquires by its acquaintance with the surface of the earth, may, without any very extreme effort, or at least such an effort as tortures and paralyses the mental faculty, be extended to the distances of the planets of our own system. Not, indeed, as if even the shortest of these distances could be held before the mind in its component parts, or correctly reckoned; for if compelled to divide a hundred millions of miles into such portions as we can distinctly think of separately; and then to add part to part until all were numbered; still retaining hold of our starting point, we should find ourselves utterly exhausted, and breathless, long before one of those millions had been completed. Nevertheless a mental trajectory from world to world may, in some sort, be accomplished. The glass brings, for example, the disk of Jupiter before us; so that we may fix the eye on this side or on the other of this cloud-belted surface: we clearly distinguished the forms of these wreaths of lurid vapor; or we watch the transit of one of his moons—follow the speck of shadow in his hasty course, along the equator of the stupendous planet, very much in the same way in which we watch the shadow of a cloud, as it moves across the bosom of a distant sunny hill. Although the

road thither baffles us in the attempt to mete it out into portions, we can just imagine ourselves to have achieved the passage, and to set foot upon the vast rotund; and can faintly conceive of the scene that would there present itself, where, athwart prodigious vallies (each capacious enough to receive an Atlantic, or through which the waves of all our oceans might quietly flow, as the Ganges glides on its bed) the deep shadows of overhanging mountains are flitting with giddy haste, from side to side; while the sun rushes through the ample skies to accomplish his five hours of day. Or we remain at our post of observation through the brief moments of night; and are dizzy while we gaze upon the shining multitude of moons and stars, that, bursting from the horizon, chase each other with visible celerity, from east to west, like a routed host, hotly followed by the foe. The same force of conception which has carried the mind from the orbit of Jupiter, will transport it to that of Saturn, where is seen a sombre splendor, suffused on all sides, less, apparently, from the distant and diminished sun, than from the broad surface of the adjacent rings, which almost blend night and day, by overshadowing the one and illuminating the other. Or taking once again an adventurous flight, further than before, we reach the outermost limit of our system, and stand upon that vast and solitary planet, which, as if guardian of the whole, slowly walks the rounds of the solar skies, while it fulfils its term of four-score years and more.—The sun has now shrunk almost to a comparison with the stars; or looks only like the chiefest and most resplendent of them: so that the mild twilight of that noon quite excludes their rival radiance. Here indeed the power of distinct conception of space and distance falters. But we remain awhile at the remote stage we have reached, and pass along the circuit of that farthest planet of the solar system, we may gain obscurely, an idea of the solitariness of our system in the starry heavens. It is possible that the diameter of that orbit, which is scarcely traversed within the longest term of human life, affords just a sensible parallax, for the measurement of the distances of the nearest stars, so that an intelligible means is afforded for computing the breadth of that fearful gulf that divides the sun and his planets from the coasts of other systems. Thus, instead of the ignorance or uncertain conjectures which here on earth oblige us to rest satisfied (or dissatisfied) with a vague conception of the distance of system from system, there, in that Georgian planet, perhaps the astounding reality is reduced to figures; and it is authentically shown that this outer circle of our system, vast as it is, circumscribes a space that would be not discernible otherwise than as a point, from even the nearest of the neighboring stars: so that, though our sun would be seen thence, as those stars are seen by us, the apparent disk of its little sparkling light would include sun and planets together, as one blended radiance. It is thus, where facts are far greater than imagination, that in proportion as we ascertain those facts, or exchange imagination for knowledge, the mind is so much the more filled with amazement or awe. From the extreme boundary of the solar system, could we gain that outpost of observation, we should look with more distinctness of perception, into the abyss, in the centre of which the sun, with his planets, is suspended. And there, it is probable, a much brighter lustre may shed itself from the starry heavens, and perhaps (yes, it must be believed) innumerable stars, which from earth are not at all perceptible, or discerned only by the highest powers of art are individually seen: and those luminous streams, too, and many nebulous splendors, which hang as wreaths or folded curtains of light, across our skies, show themselves to be what they are, crowded hosts of worlds, thick and numberless as the sparks that rush up from the fiercely blown furnace. Perhaps at the verge of our system, the hours of day may seem dull and sombre; while the night flames out with a radiance that darts from every span and interstice of the sky, like the fretted roof of a plane, which the ostentation of the artist has overloaded with sparkling ornaments of gold. Nay, sober truth and calculation oblige us to believe that, if we could reach a spot nearer to the confines of the more densely occupied fields of space, and be exempt from all atmospheric obscurations, the entire surface of heaven would seem to be evenly and thickly studded with the stellar glory, in its many gradations of magnitude.

The invisible material creation, it is probable, vastly outnumbers the visible; and it may justly be thought that the worlds made known to us by their inherent splendor, are, to the unseen, only in the proportion of the chiefs of an army to the thousands that fill rank and file: it is as if from the summit of a tower we were looking, by night, upon a boundless plain, filled with the array of war; and could discern nothing but the gemmed crests of the captains, gleaming amid the countless and unseen multitudes they are leading on.

What then is the just and unexceptionable sentiment which should come home to the heart, after a contemplation of the inconceivable extent of the creation? Not, as we have said this—That man and his welfare are unimportant. The very multiplicity of worlds, instead of favoring such a conclusion, refutes it, by showing that the Creator prefers, as the field of his cares and beneficence, limited and separate portions of matter, rather than immense masses:—it is manifest that the omnipotent wisdom and power loves to divide itself upon the individuality of its works. To exist at all, as a member of so vast an assemblage of beings, to occupy a footing in the universe, such as it is, involves incalculable probabilities of future good or ill.

TO YOUNG LADIES.

To you, my young friends, I would address myself, in the language of deep and earnest interest. You are now at the delightful period of life, which is like spring among the seasons, redolent of beauty and freshness, and giving fair promise of the rich fruits of maturer years. Take heed the young blossoms be not blighted.

Call to mind the countless advantages which have been bestowed on you—reflect upon the anxious solicitude of the fathers who wait to see you the object of their pride, as well as the sources of their happiness—remember the cares, the exertions, the almost heart-breaking anxiety of the mothers who have guided your infant feet to the threshold of the temple of knowledge, and then press forward "in the race set before you." You are entering upon a noble career. The pure, and elevated, and holy duties which are peculiarly a woman's, will soon claim your undivided attention. Let me pray you, therefore, so to discipline your hearts, so to cultivate your minds, so to purify your spirits, now, during the unbroken leisure of youth, that the hour of trial may find you "with your lamps trimmed and burning." You have begun well—go on then in the same course, and remember that "of those to whom much is given, much will be required;" and that genius and knowledge, while they lay claim to the highest honors which men bestow, also bear with them the highest responsibilities both to God and man. Science is now opening to you her richest stores of honor, and usefulness; and the prayers of parents and friends are following you, when you are utterly unconscious of them. Pause then—in the cool freshness of the morning of life, before you wax faint in the noonday heats—pause and form for yourselves the noble resolutions which should direct your future life. Look back through the shadowy vista of past years, and behold what are the foundations of the most lasting honors of men. Look forward with the eye of faith, to the glories of the promised land; and while you weigh well the different results of moral conduct, take heed that you "keep your hearts with all diligence, for out of them are the issues of life." Form your taste on the classics, and your principles on the book of all truth. Let the dawn of your being be hallowed by that pure devotion, which is ever an offering of a "sweet smelling savor," to the bounteous Giver of all good. Let the first fruits of your intellect be laid before the altar of Him who breathed into your nostrils the breath of life, and with that breath your immortal spirit: and while your life furnishes the most striking illustration of the benefits of education, let it be your care so to persevere unto the end that it may be said of each, in her own peculiar sphere, "Many daughters have done virtuously, but thou excellest them all."—Mrs. Embury.

POLITENESS IN CHURCHES.

Many seem to be under an impression, that a church is a public place, where they may be free from the restraints and rules of politeness and propriety. There cannot be more unfortunate mistake than this. In the first place, where can we show the courtesy and deference due to age, respectability, and strangers, so much to advantage as in the presence of such an assembly? We have known a few young persons who have become conspicuous by their courtesy and attention in these respects; and they secured the esteem and commendation of all. We cannot conceive of the structure and operations of the mind of a young and vigorous person, who sits in a comfortable seat, while trembling old age is standing up, almost ready to faint by his side.

We have often been pained at another circumstance of frequent occurrence. Heaven has so blessed us, and given us favour in the eyes of the people, that many strangers come to our churches: they enter, and often find themselves embarrassed, not knowing where to find a seat without intruding. A stranger may easily be known by his air and appearance on entering the church. In this case, every member should take a pleasure in relieving him by offering him a seat. It would be grateful to his feelings, and induce him to come again, and again, and bring others.—Strangers often complain of the inattention of our people in this respect.—Brethren, these things should not be so. Our interest, as well as christian courtesy and kindness, forbid it.

We have sometimes felt, and often seen, the rude inconvenience of which our correspondent complains, that is when several are setting in a seat, they will sit next the aisle, and compel every person coming into the same seat to press by their knees, with much effort often.—We rejoice to learn that the congregation at the Green street church has resolved to correct this matter. It is a noble resolution, and worthy the example of our congregations every where. We earnestly insist upon its universal adoption. Let every one, when he enters a seat, take his place furthest from the aisle, leaving the vacant part of the seat next the aisle, for others who may come.

While we are on this important subject, we will add a remark respecting another great annoyance; viz. as we enter or retire from a church, we should walk as easily and lightly as possible along the aisles, or up the stairs. This is vastly important. How often are the eyes of a whole congregation suddenly turned upon some one whose rude and noisy step resounds through the whole church! Many do this without thinking of its effects. The silence and stillness of the house of God should only be broken by the voice of praise, devotion, prayer, and preaching. Let our brethren in the ministry aid us in bringing about an improvement in our assemblies in these respects, by mild, gentle and persevering admonitions, until the work is done.—Christian Advocate and Journal.

MINISTRY IN THE UNITED STATES.

The number of Protestant ministers, of all denominations, in this country, is about 8,000; thus providing for 8,000,000 of the population, on the supposition that one minister has the charge of 1000 souls; while 5,000,000 are left utterly destitute, to be the parent and germ of other thronging millions. Who is to look after their spiritual interests? 400,000 souls are added to the population of this country every year. Who is to look after them?—N. Y. Observer.

EFFECT OF EARLY EDUCATION.

A little girl was sent by her benevolent mother, to carry some articles of comfort to a poor woman in the neighborhood, who, although a professor of religion, had long neglected public worship. On seeing the child, the woman said she had heard that the lady gave Bibles to the poor, and she wished one might be given to her, for the old one she had, was so worn, that she was obliged to guess it out. The child returned home full of earnestness to have a Bible given to the poor woman—stating as a reason, that the woman was obliged to guess out the words of the Bible she owned; and said the child, I am afraid, mother, she does not guess it right, for she never goes to meeting!

HISTORICAL JOURNAL OF THE PRESBYTERIAN CHURCH.

Mr. Samuel Hazard, of Philadelphia, has issued proposals for a periodical work, of the above title, to be devoted to the collection and preservation of facts and documents tending to elucidate the history of the Presbyterian church in the United States.

The work is recommended by Drs. Alexander, Green, Miller, McDowell, Ely, Skinner, and M'Anley, and Rev. Messrs. Barnes and Grant, of Philadelphia.—New York Evangelist.

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